UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXVII — CHICAGO, APRIL 16, 1891. — NUMBER 7

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Assistant Editor: CELIA PARKER WOOLLEY

Editorial Contributors:

RICHARD BARTRAM, J. VILA BLAKE, CHARLES F. DOLE, JOHN R. EFFINGER, EMIL G. HIRSCH, FREDERICK L. HOSMER, WILLIAM C. GANNETT, ELLEN T. LEONARD, JOHN C. LEARNED, EMMA E. MAREAN, HENRY DOTY MAXSON, R. HEBER NEWTON, WILLIAM M. SALTER, MINOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND, KATE GANNETT WELLS,

UNITY PUBLISHING COMMITTEE: Messrs. Blake, Gannett, Hosmer, Jones, Learned and Simmons.

CHARLES H. KERR & CO., PUBLISHERS, 175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

Contents.

PAGE.

EDITORIAL.

Notes 57
Changing Thought About Death.—C. P. W. 57
The River Charles.—E. E. M 58
Men and Things 58

CONTRIBUTED AND SELECTED.

The End Not Seen.—SARAH DUDLEY P. JONES 59
Prayer.—E. R. WARE 59
Leather Straps and Red Disks.—JUNIATA STAFFORD 59

CHURCH DOOR PULPIT.

The Church We Need.—REV. ELIZA T. WILKES 60

THE STUDY TABLE 61
NOTES FROM THE FIELD 62
THE HOME 63
ANNOUNCEMENTS 64

Editorial.

IT has been well said the spirit of ungenerous criticism has stunted spiritual growth in more souls than will be known this side the judgment.

THE sympathy of the readers of UNITY will be warmly extended to Mr. Charles H. Kerr in the deep bereavement he sustains in the recent loss, by death, of his young wife. Mrs. Kerr had been an invalid for several years before her death, suffering from a severe form of bronchial consumption. She made a brave struggle for life, but when the epidemic, which proves so fatal under conditions far more favorable than hers, struck her, husband and friends felt there could be but one end. Mr. Kerr at the time of this writing is on his way to New York, where the burial ceremony is to take place. He carries with him the sympathy of a large circle of friends.

THE *Standard* (Baptist) prints a two-column article, reviewing Rev. J. H. Crooker's "Different New Testament Views of Jesus," which may be entirely satisfactory to its own subscribers, but must afford some amusement to liberal readers. Mr. Crooker is accused by his critic of both unfairness and presumption, and if invective could pass for argument and an appeal to out-worn authority satisfy the living reason of to-day, the critic might be granted his side of the case. The Unitarian reader will certainly smile at the charge that in reaching his rationalistic conclusions respecting the nature of Jesus, Mr. Crooker "coolly passes over the great mass of testimony in all these three Gospels to Christ's divinity." We should not have expected even so staunch a defender of orthodoxy as is here found to "beg the question" quite so boldly. Will not our neighbor explain the exact nature of this so-called "testimony," and the proof that it is thus rightly named. The writer in the *Standard* can only see in the position of Mr. Crooker a likeness to Thomas, the "doubting materialist" of twenty centuries ago, only he thinks there was more excuse for Thomas than for the pastor of the Madison congregation. But we suspect the latter is more nearly allied to his own day, both in his conclusions and his sympathies, than his critic. It is the date of the writer in the *Standard* that needs changing.

THE enterprising town of Davenport, Iowa, is demonstrating its right to the title anew by the lead it has recently taken in the university extension movement, aided by the State institution at Iowa City. Lectures by university professors on their special topics, will be arranged for at points where numbers and interest warrant, together with courses of home study, with examination and instruction conducted by correspondence. Rev. Arthur M. Judy is one of the active projectors of the work, to initiate which Prof. M. B. Andersen has been engaged to give a series of lectures on Scandinavian literature.

REV. HOWARD MACQUEARY, of Canton, Ohio, whose recent trial for heresy, resulting in his suspension from the Episcopal ministry, has created such widespread interest in the religious world, has for the past two Sundays supplied the pulpit of the First Unitarian church of Chicago. He turns to Unitarianism for that freedom of thought denied him in the Episcopal church and hopes to find his home in the Unitarian household. He has accepted an invitation to be present and take part in the exercises of the next Western Conference in Chicago, May 12–14. Mr. MacQueary is an honest, earnest, aspiring minister, with the courage of his convictions, and we bid him hearty welcome to the ranks of the liberal ministry. We can promise him at least plenty of room to grow in, ample opportunity to utter his noblest and most progressive word, and a fellowship that is based not on uniformity of belief but a common purpose of love and helpfulness.

THE *Chicago Herald* lately published a symposiun on the coming novel. The result showed the usual proportion of weak-minded protests against the reign of realism in fiction, but to our thinking it was outspoken realists like Howells and Boyesen, who spoke the wisest word of all. "I still believe in the realistic school," said the former, and added, "Not so much will depend upon ingenious plots, but upon the study and development of character. . . The home of the realistic novel will be in the United States, and realism will be the style of fiction in the future." Mr. Howells thinks Russia has the greatest novel writers, and that they are such because they belong to the natural school; that England is behind even Italy and Spain in fiction because the romantic school still finds encouragement there. "When Victor Hugo died, the death knell of romantic fiction was sounded." In mentioning his successors, Mr. Howells shows the courage of his convictions by speaking a word of praise for the not altogether praiseworthy, but often falsely-censured Zola. Mr. Boyesen speaks with equal certainty of the time when the world will "lose its delight in the romantic wonder-story of the Stevenson and Haggard type." The wonder-story suited the childlike age of man, the succeeding stages in the evolution of the novel's plot, being, he tells us, possibility, probability, necessity, "the laws and logic of reality." Rev. A. P. Peabody thinks women are to be the most successful novel writers of the near future.

A LEAFLET comes to hand showing that Rev. G. Babcock and Mrs. Clara M. Bisbee, father and daughter, are still associated and working for the Boston Society for Ethical Culture, holding meetings at Ashmont Hall, Dorchester, on Sunday afternoons with Kindergarten and Sunday-school accessories. This movement reaches back to that founded by Mrs. Bisbee in 1881, which places her among the earliest of women workers in this field. The distinctive features of the work are thus stated in the leaflet: 1. Association without formal organization. 2. Ethical growth of the individual, through personal friendship and reverent free thought. 3. Affiliation with special reforms.

WE heartily commend the sentiment expressed by a writer in one of our secular exchanges, who, speaking of Lawrence Barrett, declares that the most flattering things said of the dead actor "have come in the shape of half-hinted compliments that he was not one of that school politely described as 'hale fellows well met.'" It was indeed much to the actor's credit, and to the lasting honor of the art he so constantly strove to elevate that he was lacking in certain social accomplishments (?) whose absence, however, made room for the higher qualities of a quiet, dignified, earnest manhood. "What Barrett hoped for," says this writer, "was a day when the stage would need no defense." No man did more than he to bring that day about. It is a point of merit and distinction in both, as well as a sign of the broadening sentiment of the times, when two men like Lawrence Barrett and David Swing could become close friends. One was, perhaps, no more devoted to a high and ennobling ideal than the other.

IF there is much to criticise and improve in our present school system there is also much to commend. Every year shows growing practical wisdom and moral earnestness among the teachers, than whom we have no class of public workers more intelligent and conscientious. As an illustration of the general trend of modern thought and experiment in this direction, may be taken the voting exercise in the Hyde Park High School the morning of the late city election. Judges were appointed by the Principal, and all the scholars, girls as well as boys, deposited their ballots for Mayor, after the prescribed methods their fathers and brothers were following in the genuine election down town. The same thing was done at the last Presidential election, at which time the pupils were permitted to make campaign speeches. It is the custom of this school to open each daily session with a fifteen-minute exercise, reviewing the current events of the day. In this way the members of the school are kept informed of the leading events of the hour, and gain a practical interest in the same that will last throughout life. We dare say there are other schools doing as good work in this respect as that at Hyde Park, and we doubt not there are many besides which will be glad to profit by its example as thus made known.

IN the April number of the *Arena* Rev. E. P. Powell has an article on Alexander Hamilton, the first of what is presumably a series on "Popular Leaders, Past and Present," Mr. Powell is always something of an iconoclast, though of the kind the world needs in the preparatory work necessary to the establishment of higher truths and ideals; which is to add that he is also and for the most part, much more than an iconoclast. He speaks with entire frankness of those moral vices which darkened the character of the first secretary of the treasury, which most historians gloss over or ignore. He thinks the tradition of Hamilton's greatness considerably larger than the fact, and that his friendship with Washington, and the manner of his death combined to throw a glamour about his name that has always sensibly affected the imagination of those judging him. Hamilton failed to reach the highest place in the nation, justly, Mr. Powell thinks, because he had no comprehension of the principle of popular government. He was at heart an aristocrat, more trustful in many ways of old-world ideals and standards than of those winning favor in the new. Yet his labors in the treasury deserve the highest praise. He made "the corner-stone of our financial policy the most rigid and enduring honesty."

The Changing Thought about Death.

The progress of modern scientific thought has been one of unprecedented rapidity and brilliancy on the side of the intellectual achievements involved, the widening mental outlook it has given to man, the rich stores of knowledge it has revealed for the employment of his rational faculties, and the improvement of his material estate. This is high praise, but not the highest. A philosophic scheme which claims to cover the entire experience of the race, which is described as "synthetic,"—meant to be applied not to a single domain in nature, or to one or more departments of human achievement, but to every phase of material and social growth,—must satisfy not only man's intellectual but spiritual needs. We make the distinction here as it is commonly used, well knowing that the two words are often falsely severed, and that rightly used they are of nearest kin. "Evolution," the word which defines a system of thought scientifically derived and upbuilt, is now the accepted passport to knowledge in all the lower realms, and is daily regarded with more trust and reverence in the higher. Daily men are growing less afraid of the results

of science and the scientific method in their relation to the problems of morals and religion, though there is room for growing faith and courage in these directions.

In the relation of the new thought to religion, the severest test does not come in its application to abstract questions such as the nature of God, the relation of man to the unseen. We find it rather in that line of personal affections and longings bound up with the thought of man's own nature, the worth of man's spirit in itself, its right to immortality. It is not, however, the effect which the new philosophy of the age is having on the vexed but alluring question of immortality to which we wish to call attention here, so much as to the changing thought and sentiment about death *among the living*. The change is one more of sentiment, perhaps, than of exact, logical thought, in which latter no great change can occur to the end of time. But this change in sentiment is enough. It is not so much what we think about death, how we name and define it, as how we feel towards it. We say *towards* it, because more than any other event in human experience, that of death has the greatest power to *personalize* itself to our consciousness. First, it is personalized to our fears in the form of that childish terror and physical dread which in early years naturally clothe our thoughts on this subject; then to faith, in the form of religious hope and trust; lastly and most beneficently of all, to our affections, when not only the inevitableness but the naturalness of death begins to dawn on the wearied faculties, when its approach is viewed no longer with the old terror, nor with resignation simply, but with a conscious growing willingness,—a cheerful resolution to meet the expected guest and follow where he leads—"All's well" still singing in the heart. We are beginning to understand that death is as essential and therefore as excellent a feature of the system of things in which we are placed as birth or any succeeding stage of growth. The banishment of old theologic horrors has but preceded the abolishment of many unwise and needless social customs, founded in false and exaggerated ideas. Our funeral customs still partake too much of the half-developed barbarism of an age and beliefs we have otherwise outgrown, but a more enlightened sentiment is beginning to assert itself. We are ceasing to surround death with the old insignia of woe, despair and horror, for the reason that it is no longer, thanks to the spread of a rational philosophy, a thing either of despair or horror. Even the sense of loss and suffering it imposes is not so keen and overpowering as it once was. This is a daring thing to say, capable of misconstruction, yet we let the words stand. The suffering death brings the living is of a less despairful order than it once was, not only because of the banishment of the superstitious terrors once surrounding it, but because of that more tempered state of mind which experience brings both to the racial and the individual consciousness, the calm, strong reliance on nature's laws, none the less secure — the more secure indeed — because unexpressed in formal statement or belief. We mourn our dead, and to us their places remain empty to the last, but we have learned that loyalty to the past can not be reached through neglect of the present, even when practiced in the name of the holiest grief. We have learned that we honor the dead little and ourselves less by selfish absorption in grief, that we may mourn as unworthily as we rejoice; that if it be accounted a weakness to sink helplessly under the trials and disappointments life imposes, it is none the less so to let death—the only ill for which our own failing strength or duty is not in some measure accountable—bar the way to future effort. Grief indulged without restraint is a disintegrating force, weakening not the will alone, but that power of helpful affection it is supposed to cherish. Emotional excess, violent demonstration of sorrow or joy, is the sign of an ungoverned nature, of faculties untrained to self-control and helpful activity. This is not to deny that there are times and occasions when the stricken soul must bend low before the blast, feel itself unduly shocked and rent in twain by some swift and sudden calamity. Such yielding but proves nobility of nature; but the strong soul will only bend, not break, and will regain its upright position, sanctified, not weakened, by its new experience with sorrow.

These thoughts are prompted by memory of the late Easter season, and spring more directly from a special service held, on Good Friday evening, in one of our liberal churches, in memory of those who had died during the year. A deliberate attempt was made by the pastor conducting the service to deprive it of that artificial gloom (none the less artificial often, because it springs from real sources) clouding the celebration of death. The atmosphere of the place was something better than resignation,—which is not much at any time;— it was one of religious content and cheerfulness. A little singing of familiar hymns, a word of personal mention of those whom the service memorized from the pastor, followed by tributes from friends in the congregation made up the evening's exercises. "Whatever death is," said the leader, "we may be sure it is no blunder, no accident; it is not our enemy." Is not this the only needful conclusion we have to reach? And since "no blunder," then death must be as natural a process of being as life is; if "no accident," something well-intended towards those who must meet it, providential, not harmful in its nature; and if "no enemy," then a friend. C. P. W.

The River Charles.

To-day we have our first spring walk. It is a short one, hardly more than a stroll down to the river, but it is pleasant to note the deepening green of the grass, and still more pleasant to watch the gentle river itself, rippling here and there, but seeming unconscious of the broadening bay and the ocean not far distant. A single white-shirted, bare-armed rower glides past us, looking very picturesque in his slender boat, while the red-tipped oars drop vivid beads of color into the water. Nothing seems more eternal than a river. Wildernesses vanish, meadows and fields change their aspect or give way to city walls and brick pavements, but a river flows on, either indifferent to the changes on its banks, or adapting itself to them with lovely hospitality. Our Cambridge river must have slipped and curved its way through these marshes in something this same fashion long before its shores knew the sound of the white man's axe, and when its Indian name "Quineboquin," meaning circular or crooked, was in common use among those who alone knew its windings. It is difficult none the less to imagine just how the river fitted into its surroundings two hundred and seventy-seven years ago when it was christened with an English name. Far away seem the days of His dignified and unhappy Majesty, King Charles the First, but it brings them a little nearer to remember that he was only a prince, "Baby Charles" as they used to call him, at the time Captain John Smith gave this name to the just discovered river. Little did the sturdy captain fancy that these banks would one day give peace and protection to the murderers of his unfortunate ruler, the regicides Goffe and Whalley. They came in the same ship that brought the news of the Restoration. Even while hunted as traitors in England, the magistrates of Cambridge "entertained and feasted them with great solemnity," say the old records, and the river smiled a welcome, unashamed of its name.

This name and nothing more was the bequest of Captain John Smith to the river. The first event of its witnessing that nearly concerns us was on the memorable day two hundred and sixty-one years ago when an exploring party came hither, seeking a place for a fortified town, which should be the seat of government. Col. Higginson has drawn a pleasant picture of this semi-military picnic, which in reality fixed the site of a great city. Deputy-Governor Dudley was the ruling spirit in this decision, but Governor Winthrop was naturally the leader, and probably Bradstreet, Saltonstall and others of the governor's assistants were of the party. All of these, with the exception of Sharp, who returned to England, and Endicott, bound themselves to build houses in this place, desiring by their example to strengthen the town. The governor had his "house up and seven or eight servants in it" by the time appointed, but afterwards he had the frame taken down and removed to Boston with others, greatly displeasing Dudley. Thus near did Cambridge come to being the seat of government. We can have no quarrel with Winthrop to-day on that score, however, as we look across to the gilded dome and reflect that it is probably in its right place.

Little note took the river of the days and years that went by, interesting though they may be to the local student, before that exciting nineteenth of April, 1775, when the planks of its great bridge were hastily torn up and piled along the Cambridge side in order to impede the march of Lord Percy's advancing re-inforcements. Then what days and weeks followed! Many a time has Washington gazed on these tiny waves, or lifted his eyes to the misty hills softly outlined against the sky, as he pondered in heavy thought over the fortunes of the venturesome colonies. Sweet Dorothy Dudley, whose journal we read only last week, and who thus seems not much farther away than Chicago, has paused here to note the changing colors of the marshes as she carried her lint and bandages to the improvised hospitals. We can fancy her forgetting the all-absorbing subject of the war for a minute, and knitting her pretty brows in perplexity as she wondered why President Dunster had to resign, and how those "certain views concerning baptism" could have originated with the Evil One, as her elders had decided. The afternoon is too short for us to pass in review the many who have felt their puzzles and bothers somewhat soothed by thy even flow, O river Charles!

No less dear are the recent associations with our beloved river. What venturesome scribbler would dare follow after the poets who have lavished their wealth of fancy and richness of words, most undying of all the material mortals may build with, on descriptions of its charm? Lowell talks somewhere of the people who must go over to the Alps to learn of the divine silence of snow, or to Italy before they can recognize the daily miracle of the sunset; but he himself has done much to hush these stupids by such description as this, where he catches the shades of the marshes. "The Charles slipped smoothly through green and purple salt meadows, darkened here and there as with a stranded cloud shadow. Over these marshes, level as water, but without its glare, and with softer and more soothing gradations of perspective, the eye is carried to a horizon of softly rounded hills." More familiar still are the well-known passages from "Under the Willows."

> "The sliding Charles,
> Blue towards the west, and bluer and more blue,
> Living and lustrous, as a woman's eyes
> Look once and look no more, with southward curve
> Ran crinkling sunniness, like Helen's hair
> Glimpsed in Elysium, insubstantial gold."

In how many of Longfellow's poems do we trace this love for the river, which flows ever on past the windows from which he used to exult in its ever-changing, never-wearying beauty! "The broad meadows and the steel-blue river remind me of the meadows of Unterseen and the river Aar; and beyond them rise magnificent snow-white clouds, piled up like Alps. Thus the shades of George Washington and William Tell seem to walk together on these Elysian fields."

Dearer was the river to the poet for the name, which reminded him of "three friends, all true and tried," and how tender is the later good-night to one of these, "a friend, who bore thy name," sleeping in sweet Auburn, around which the river still steals "with such silent pace." Others have written too of our river, ours and the world's, but the cool wind blows more freshly, reminding us that this is still March. We look across to the Brighton meadows, look once more where "the Charles writes the last letter of his name," and turn homeward. E. E. M.

Men and Things.

PROF. BORDEN P. BOWNE'S work on the "Philosophy of Theism" has recently been translated into the Japanese language, and will soon be published in Japan.

DR. JOHN HALL of New York is reported as saying that he finds it a means of grace to stand before one of the great store windows in Broadway and thank the Lord for the large number of things in that window he can do without.

A NEW method of paying off church debts has been started by the Methodists in South Dakota. Each farmer member is to sow an acre of wheat, the seed to be furnished by the church, and the proceeds to be used to liquidate the church debt.

QUEEN OLGA of Greece presented the Crown Prince with a chapel and altar for use in the field upon the occasion of his assuming command of the First Regiment of infantry recently. The small church can be divided into numerous pieces and carried in bags. It can be set up on low or mountainous lands.

"MEN with a Mission" is the title of a new and inexpensive series of brief biographies devoted to English and American historical characters. The volumes nearly ready are on Tyndale, Stanley, Latimer and Kingsley. Those to be issued during the spring are on Lincoln, Howard, Lord Lawrence and Livingstone. Thomas Whittaker is the publisher.

EDWARD EVERETT HALE, talking with a San Francisco reporter about his writings and journeyings, to a request for a photograph, answered, "I have n't one. I wish I had. There was one published in a well-known magazine a few years ago—that is, it was supposed to be a picture of me. My friends called it the Veiled Prophet of Khorassan. The artist liked velvety effects better than likeness."

THE elevator in buildings is not so modern an invention as many suppose. In the royal palace at Luxemburg, near Vienna, in 1777, was a machine by which the Empress Queen Maria Theresa, who was too unwieldly to go up and down stairs, was conveyed through a well from one story to another. The well or shaft extended from cellar to roof, and the elevator had three strings, which, when pulled, served as signals for "go up," "down," or "stop."

WE are told that there are about 200 tea tasters in New York, a well paid class of men, most of whom in the course of nature will die of disease superinduced by their unwholesome occupation. The habits of these men are exceedingly curious. Some of them refuse to ply their trade save in the morning, on the ground that the sense of taste can not be trusted after it has been bewildered by hours of work. Most of them avoid the use of tobacco and of highly seasoned food. Their accuracy of taste is astonishing. A tea taster will grade and price a dozen qualities of tea, all from the same cargo.

Contributed and Selected.

The End Not Seen.

Oh! never yet was a great work
By mortals shaped alone;
And other hands will gild the spire
Than laid the corner-stone.

And hands have toiled in a good work
Till came death's solemn call;
While some have fainted by the way,
And faith grown dark to all.

Even Luther when he lit the fire,
At the old city's gate,
Knew not it yet would scathe each wrong
However old and great.

The end not seen! though many a flash
Of inspiration falls,
And something from a far-off height
To many a mortal calls.

Watchers and workers in our time
Saw not the day draw near,
Whose clearer light has blest the sight
Of each work-worn pioneer.

The chart which our forefathers gave,
With our blood and tears was wet,
To wash away one blackening stain
In its white charter set.

It is a lesson oft repeated,
That the harvest yet will be
For those who sow in faith and trust
The seeds of liberty.

SARAH DUDLEY P. JONES.

Sycamore, Ill.

Prayer.

Prayer to me is a spontaneous expression of reverence for the Creative Power of all nature. How shall I cultivate true reverence in my own heart? By constantly observing the wonderful products of the Creative Power. Can we study the beautiful nature of a flower in all its little life from the gradual unfolding of the roots and leaves from the tiny seed until the blossom appears, so perfect in form and color, with a feeling of love only for the flower itself, and not for the wonderful power which caused its growth? How much greater our reverence becomes as we turn from the study of plant life to the contemplation of the physical mechanism so intricate, yet working in perfect harmony. Our reverence rises to a holy awe when we stand in the presence of a noble soul; filled with inspiration and love by words from the pure soul of Emerson, we feel that we really worship him, and it *is* a sort of worship. Not content with this, our hearts turn to God, the maker of such a noble nature. As our hearts become filled with reverence we must find some mode of expression, and this expression we call prayer.

The maker of this beautiful universe no doubt finds pleasure in our appreciation of his wonderful works, and there is no better way for us to express this appreciation than by loving all nature around us, taking the best care of these wonderful bodies of ours, and cultivating the highest in our souls; showing that we often think of our Creator by our tenderness toward all his creatures. May we not commune with this great spirit by constantly dwelling on the fruits of the spirit? Is it not communion with God when we are earnestly striving to lead some soul nearer the light of a purer life? It is true an earthly father is gratified by the praise of his children, but suppose he is teaching them daily the principles of love for humanity; is it not a more perfect gratification than mere words would be when he sees them deny themselves some pleasure to brighten the life of an unhappy little one; showing him by the blossom of right action, that the seeds of his teachings have taken root in their hearts and lives? The best prayer *we* can give our Heavenly Father is to make our thoughts pure and our life in harmony with his wonderful laws.

As to the *helpfulness* of prayer to myself and others: Only the *heart-felt* prayer can be helpful. A formal address to God does not satisfy us. The attitude can not convey our feelings to our Father. He knows our need, our desires, our hopes, almost before they are born. Let us praise his every hour by all our actions, instead of waiting for hours set apart for concentrating our thoughts upon him. We need more of the spirit of prayer and much less of the form.

The custom of family worship need not be abolished although the form might be changed. An interesting and helpful plan is to gather the family in the morning before entering on the work of the day, to have each one repeat a quotation from some good inspiring source; this will stimulate earnest purpose and promote a sympathetic family feeling. The wise father and mother may in this way cultivate reverence in the hearts of their children by directing their thought to the beauty of nature, or by quoting from the lives and words of noble men and women, creating the highest form of worship, the desire to emulate these great lives.

The public worship in our church-life to-day has degenerated into the mere shell of religion. A radical reform must take place in this respect even in our liberal churches before the true heart of religion shall be revealed. We need a church service; we need a minister, to give us his best thought, but that minister or leader should not be bound by any form whatever. A continual searcher after truth, he is inspired by many things that do not come to us in our daily lives. Let him give us the highest inspiration of the moment; if it is the reading of a poem or selections from the writings of some inspired soul like Emerson or Shakespeare, or an earnest uplifting word from the real experience of his heart or life, that is what we need. If he is moved to give utterance to a word of prayer, that will also be helpful, but let it be spontaneous, never forced, simply because it is the appointed time to pray. We are helped as much sometimes by the eloquent silence following an earnest sermon as by the spoken word of prayer, because there is more of our heart in it.

Humanity is in the thralldom of Ceremonial Religion. Each individual may help to break the bonds by standing for a simpler form of worship, a greater reverence for God, expressed by the prayer of the heart, and by an earnest, noble life.

E. R. WARE.

Woodbury, N. J.

Leather Straps and Red Disks.

In my many rides in and out of the city on our various railways, I have often noticed what I supposed to be bars of thin iron suspended on a beam stretched across the railway tracks and at an elevation somewhat higher than the tops of the cars. How strange it is that we will go on, year after year, seeing a thing which we know nothing about, accepting the fact that it must be of use somehow, and yet not asking about it! At least, some of us do.

Thus it happened that only a few years ago did it occur to me to speak of these supposed iron bars to an intelligent friend with whom I was riding. "Why," she said, "those are not iron, they are leather straps, and they are hung there in order that they may slap the faces of brakemen going along on the tops of the cars, to remind them that a viaduct or bridge is just ahead, and they must stoop or be killed."

Of course I felt stupid enough, and it "all came over me" so clearly that I wondered I had not known that this arrangement *must* be. The immediate result of this incident was to set me to asking questions about common things, at a very lively rate for a time, until my reform measures weakened through forgetfulness or indolence. Hard words these; but it is well to use hard words, honestly, to ourselves, once in a while.

Quite a different symbol met my gaze week after week in the tunnel through which our Chicago cable cars run. It was a large red disk fully two feet or more across, and painted on the whitewashed wall near the center of the tunnel. There was some excuse for my not thinking much about this disk, because we passed it so rapidly that I did not often see it; and it has been some comfort to me since I found out what it was for, that of all the many persons I have spoken to about it, not one had ever noticed it.

And what is it for? Well, it seems that every gripman, impressed, I suppose, by the increased momentum of the car as it went down the long incline of the tunnel, would, just before he got to the center or lowest point, let up on his grip a little, when he really should have *gripped hard* because he must at once begin the opposite ascent.

Talking to the gripmen by the authorities seemed to do no good, and nearly every man would let up on that grip just at the very point where he should grip hardest. So the red disk was painted on the white wall and all has gone well since.

Is it not a pity that in our cable car journeys through the moral and mental world we can not always have a red disk at just the right place? What a help it would be! And how many persons who have gone along successfully and with increased momentum to the middle of life, or industries, or enterprises, would then "grip hard" instead of half letting go! It would make the second half of the journey a good deal less uphill in seeming than it really is. And is it not a pity that when we become absorbed in our work, or in gazing off over the wide country, there are not a few leather straps to slap our faces and say "stoop a bit," and keep us from knocking our poor heads? Or should we be superior to these helps and reminders? Perhaps so, but it is not easy! Or do we really have them, and allow our spiritual eyes to grow dim and our soul faces to become indifferent to warning disk and strap? Perhaps so, again, and we must make an effort to "heed by the way."

I suppose there are some brakemen who never need the warning straps, and some gripmen who do not need the red disk. These are the strong ones of the world, who show us what may be attained. I suppose again there are those who need strap and disk only for a little while until a self-reliant habit is formed. That is good. Others there are again who will do very well if the strap or disk is always kept there. For such let us hope they always will be kept.

Another lesson from these homely things and I am through with my "sermon."

Perhaps *we* can be straps or disks, along life's road, to some who need them. Help them a little while, help them a longer while, help them always, if need be; and thus make the journeys of life safer and better.

JUNIATA STAFFORD.

THE change from distinctive Christianity to Universal Religion is a revolution, compared with which the passage from Judaism to Christianity itself was trivial.—*Samuel Johnson.*

I THINK it must somewhere be written, that the virtues of mothers shall occasionally be visited on their children as well as the sins of fathers.—*Dickens.*

Delicious Mince Pie in 20 Minutes

ANY TIME OF THE YEAR.

DOUGHERTY'S NEW ENGLAND CONDENSED MINCE MEAT.

In paper boxes; enough for two large pies. Always ready; easily prepared.

CLEAN, WHOLESOME, CONVENIENT.

SOLD BY ALL GROCERS.

Dyspepsia

HORSFORD'S ACID PHOSPHATE.

In dyspepsia the stomach fails to assimilate the food. The Acid Phosphate assists the weakened stomach, making the process of digestion natural and easy.

Dr. R. S. MCCOMB, Philadelphia, says: "Used it in nervous dyspepsia with success."

Dr. W. S. LEONARD, Hinsdale, N. H., says: "The best remedy for dyspepsia that has ever come under my notice."

Dr. T. H. ANDREWS, Jefferson Medical College, Philadelphia, says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I

Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious Never sold in bulk.

Intelligent Ladies

WILL APPRECIATE THE NEW ILLUSTRATED PAMPHLET-BOOK, ENTITLED

A Modern Hygeian

CONTAINING ARTICLES ON

Sensible Dressing

NOT RADICAL DRESS REFORM.

BY CAROLINE M. DODSON, M.D. PRES. NAT'L WOMANS HEALTH ASS'N OF AMERICA, OSCAR B. MOSS, M.D. MRS. ANNIE JENNESS-MILLER AND OTHER EMINENT WRITERS

Free to Everybody

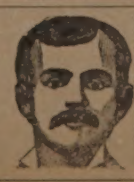
UPON APPLICATION TO

GEORGE FROST & CO. 31 BEDFORD ST., BOSTON.

A Rational View of the Bible.

Charles H. Kerr & Co. desire to announce to the readers of UNITY that they have purchased the entire outstanding edition of Rev. Newton M. Mann's important work, "A Rational View of the Bible." Less than a hundred copies remain, and there are no plates. It will therefore be impossible to obtain the book when these copies are sold. The book contains 206 large pages, and is sent postpaid for 50 cents.

BEECHAM'S PILLS
Cure SICK HEADACHE.
25 Cents a Box.
OF ALL DRUGGISTS.



$5000.00 a year is being made by John R. Goodwin, Troy, N.Y., at work for us. Reader, you may not make as much, but we can teach you quickly how to earn from $5 to $10 a day at the start, and more as you go on. Both sexes, all ages. In any part of America, you can commence at home, giving all your time, or spare moments only to the work. All is new. Great pay SURE for every worker. We start you, furnishing everything. EASILY, SPEEDILY learned. PARTICULARS FREE. Address at once, STINSON & CO., PORTLAND, MAINE.

TACOMA Investment Co., Tacoma, Wash. Send $5 monthly for lots paying annually 25 to 100%

Church Door Pulpit.

The Church We Need.

PREACHED BY REV. ELIZA T. WILKES AT LUVERNE, MINN.

Is it not apparent that the old need for a church is no more? As man's vision has broadened, in the light of science and revelation, we stand in a new attitude toward the universe. We have, instead of a fallen man, hopelessly lost, and depending upon the atoning sacrifice of an innocent Saviour for salvation, a constantly rising man, getting nearer and nearer the divine nature in whose image he is created; human nature not ruined, but incomplete and steadily advancing to greater heights of being and attainment. We have, instead of a future hell of horror to shun and a future heaven of bliss to win, the deadly consequence of sin to-day to dread and to-day's reward in holy virtue itself to earn; instead of the occasional God appearing now and then in a miracle of Messiah reached only by prayer and sacrifice, the ever present One, in whom we live and move and have our being; instead of God incarnated in one man, we see the God in every man.

It is no longer a church to insure us salvation in the next world we need. The old churches with their rites and ceremonies all speak of a sacrifice for man's sin, a propitiation of an angry God by sacrifice. In baptism, the prayer-book tells us that the child is "regenerated and born anew of water and the Holy Spirit." The Lord's supper celebrates the sacrifice of the Son of God, by which the wrath of Heaven was appeased. "This is my body broken for you, my blood shed for remission of sins." Over and over this solemn figure of sacrifice is repeated to show forth in pathetic way this sacrifice for man's salvation from wrath to come.

But, as life becomes something more than a little space of time when we are to decide whether we will accept the terms of salvation or no, these old forms lose their power; this life becomes of consequence; there is something more to do than get inside the ark of safety, it becomes of the utmost importance that we know the truth and speak it.

Only to have a miracle wrought through faith in Jesus, and heaven assured, and by sacrament and form keep fresh in the mind this miracle, was the work of the old church. To-day the duty enlarges and widens. It is to know God as well as trust Him; to learn His will in every law of body, mind and spirit, and to do this will. This is the new duty of man. Can there be a church which will aid him in this larger view of life? The old church fails to meet it. True, as you say to me, the old view of these ordinances is no longer held. The first thing any minister says to you now, if you wish to join the church, is that old creeds do not mean what they say. When the water is just on the baby's brow and the clergyman says with this water he is regenerated and born again, no one believes that there is any saving efficacy in this water; the parent no longer believes it.

Many tell you they no longer believe in the old hell. The Jesus sacrifice, the death on Calvary, does not mean propitiation of God, but reconciliation of man. Yet the prayers are still "through Jesus Christ, our Lord." The old rituals are read, the old sacraments are offered, but they do not fit the new meanings; and thus steadily the church is losing its power —"the new wine has burst the old bottles." A selfish religion must pass away with the quickening of all human fellowship. The church, as a community of saved saints, must go.

But though we do not want the church to think for us, nor to insure us for the next world, nor to bless us through the hands of the sacred priesthood—what is left? When you have taken away her supernatual authority, her claim of infallibility, you have still left her real sources of strength and power in the world, the union of men and women on their highest ideals; and to most the dedication at the altar means not what the words say, but "Henceforth I serve the highest within me!" And men and women go forth to duty stronger and purer from the help this fellowship has given. When to-day men and women meet in church service they are saying "There is something higher than the body." The church as a social club, with a chaplain attachment, has its uses. It is the highest kind of social organization. A church as a luxurious resting place for *dilettanti* in religion, who come together amid æsthetic surroundings to listen to the Sunday performance, I will not dwell upon, as my condemnation might be mistaken for contempt. The church as a means of cultivating pious emotion may have its place, but the church of the new reformation has something better to do than "loafing around the throne."

The church as a character-builder has larger work than ever before, not lessening but deepening obligations. Every new relation to man is showing more clearly that life has larger questions to answer than: "What shall I eat? What shall I drink? and Wherewithal shall I be clothed?" The higher values are being recognized; salvation is becoming something higher than a commercial transaction between an angry God and abject man, whose salvation is bought by the blood of an innocent victim. Salvation is a constant growth in knowledge and power.

As man advances, as evolution brings him higher and higher in his faculties, his spiritual nature makes larger demands, the need for the higher help becomes greater instead of less.

As life's duty changes from the one task of saving one's soul in the next world to the multiplying and enlarging one of using this world aright; as man's relations to his fellow-man grow more complex and he learns the awful responsibility of living, now that the law of mental influence is showing how "no man liveth to himself, no man dieth to himself," the spiritual side of life, the character side, becomes the important side, and the church that shall teach the highest living, cherish the truest loving, inspire the bravest doing, becomes more and more a necessity. A brotherhood founded on spiritual ties, a fellowship around our noblest ideals, will have a power no other compact of family or state has ever had.

This is what the church of the new reformation is trying to do—to make a church large enough to take in all new thought; a church broad enough to leave room to grow, room for tomorrow's inspiration, room for tomorrow's revelation. It would bind its thought by no statements of belief, however grand and true, would let no creed, however beautiful, bar out from its sympathy and help any honest doubter. This church must be strong enough, not only to welcome saints, those who are saved already, but all the weary, heavy laden, the sinning and the weak in character, and by its great hopes, strong faith and patient care shame the faithless into faith, warm the cold-hearted into loving, bear with the prisoner of selfishness in his weary solitude till he can come out from its dark jail into the light of human sympathy. I believe this fellowship in our aspirations will be the closest brotherhood known, when all grades of thought can unite on one common aim—our desire to attain the highest.

Here with freedom to think, there will be the surer faith. Here with no fear of human nature, but only firm faith in its grand possibilities, will be a union on that ideal that haunts us all.

> "What we could be,
> What we aspired to be and were not."

Here shall be our common union. "Not as though we had already attained or were already perfect," but we shall press forward toward the mark of the prize of our high calling.

With the new astronomy which makes our little earth no longer the center about which sun and moon and stars revolve, but one of a great system, comes the new ideal of life which as yet has not been really tried. The old law of selfishness has failed. War and competition still blasting human happiness and hindering human progress are its remains.

Every man a brother! "Love thy neighbor as thyself." That means, "I must no longer consider what is good for *me*—not even to save my soul," even for Christ's sake. Worship no longer; "Homage wrung from servile fear," but "When I would but pray I have naught to say but this, 'that God may be God still.'"

The language of the new piety is: "Lord, what wilt thou have me to do?" "Christian, *Do as Christ did.*"

Do we call ourselves Christians? Then must we give up the *self-regardful life.* No room is left for self-assertions, no room for hate. "Love is of God and whoso loveth is born of God."

Friends, it is a solemn thing you have attempted, the founding a church of the Spirit. It is the highest task ever attempted, to follow reason in a spirit of love, to trust only the "voice of God in the soul of man." We are no longer permitted to say, "This thing is right but it costs too much." "Whatsoever is right, that we will help bring about." But above all, this must be a missionary church. We have a message to give, and "Woe is me if I preach not this gospel," will send its apostles everywhere with the glad tidings of great joy. Our work must be largely that of the early disciples, to plant a little church here and there as body for this truth. God can not seem to work without a cell for the life force. Paul went out gathering a little band here and there to hold the new gospel and spread it.

The great message of the reformation must be told in no uncertain tone. To deepen life's meanings and elevate life's aims, "to make religion rational and rationalism religious; to teach righteousness the only Saviour; justice God's great judgment; your love toward the sinner, God's atoning grace; that there is no more heavenly piety than the moralities of earth raised to pre-eminence; no corner of the universe where a sinner may hide from the penalty of his wrong-doing," as our own prophet, Mr. Jones, has said.

You will see that a church with this sublime message to give, with the world to conquer, has little time to spend over rubies or embroideries, little money to spend in spires and towers, in weak imitations of mediæval architecture—not till this church of the Holy Trinity of truth, righteousness and love has sounded its evangel in tones heard by all—till every weary, burdened soul has heard

> "God's in His heaven;
> All's right with his world!"

We will try and keep all that the old has had. We do not say, "I believe this because my fathers held it; the old is good enough for me." We rejoice in the past. We love the old paths through which feet dear to us found the way to God. But we want all that the future can bring us. Because our fathers lived good lives in the narrow old homes, because under those low ceilings and narrow rooms lighted by small panes of glass there was sweet home joy, shall we say: "We want no better houses; we will go back to candle-light and fire-places —give up gas and electricity and modern luxuries; the old home is good enough for me." No, we will keep all the good the old church had, its aspirations, its inspirations, but we will seek the truth everywhere and add to the old all that to-day brings.

How I wish I could say to you, Come with us; here is this broad, free, loving church; here is life and love; here you shall be inspired to higher living; here all your faults will be tenderly shielded as you would shield them yourself; here you will be helped to overcome them; here your noble self will be recognized; here you will escape criticism and find sympathy. If you want a home, come here; if you want a brother, here are many waiting. Here is help to bear life's daily trials; here is inspiration for life's daily task. Here is room to think, freedom to speculate, and prophecy of eternity.

I can say: This is what we long to make our church; come and help us. As yet the new church shows its youth in lack of ritual. All poetry and music will go into its future expression. No orchestra shall be too large to sound its harmonious praise, no poetry too sublime to voice its truth. Its hopes and joys will find voice some time. As yet our church seems bare of forms. It is the church of spirit alone. No saving rite or sacrament—only the grasp of human hands and sacrament of human love. The water of baptism, if you desire it, we are glad to give, but only as a symbol. We claim for it no supernatural sanctity, no regenerating merit. The bread and wine of the old sacrament are too closely connected with the old sacrificial ideas of Jesus' death to be acceptable to most of us, though some of our older churches still use it in remembrance of Jesus' sublime life of sacrifice. But the sacrament of loving service to the needy is the highest.

> "The holy supper is kept indeed,
> In whatso we share with another's need;
> Not what we give, but what we share—
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three—
> Himself, his hungry neighbor and me."

You who come from the older churches, with forms and ceremonies, doubtless miss something; so much of tender association is mingled with those old forms that we must love them. I love to sing "Rock of Ages," because it voiced a mother's tender devotion; though no longer able to echo the ghastly sentiment, "Let the water and the blood from thy wounded side that flowed," I like to say "In the name of the Father, Son and Holy Ghost," because a father said it. When that old Episcopal ritual is said Sunday after Sunday, I could easily kneel with them and repeat those old prayers that dear saints have used in ages past. As I remember how many brave lives have been lived in that old faith, how many martyrs nerved to sublime deaths by that old creed, my heart responds, and I can enjoy all its poetic meaning as I repeat with them: "I believe in God, the Father Almighty, maker of Heaven and earth . . . I believe in the Holy Ghost, the holy Catholic church, the communion of saints, the forgiveness of sins and the life everlasting."

The solemn music of the litany must touch any one's poetic sense, but I have no right to gratify my historic sense at the expense of truth —my love of poetry at the loss of clear seeing. We dare not say words that do not express the latest, highest truth. The church of to-day must be

forward-looking as well as backward.

"Therefore think not the past is wise
alone,
For yesterday knows nothing of the best,
And thou shalt love it only as the nest
Whence glory-winged things to heaven
have flown."

We must cherish tradition in poetry and creed, but look to to-day's truth and to-morrow's hope. As Matthew Arnold said, "We must strive to see things as they are." Build on what is, and not on words out of which all meaning has gone.

"In bondage to the letter still,
We give it power to cramp and kill."

And so, although you may miss much of the old forms in this new church, your children will thank you for being true to to-day's light, and sacrificing something of feeling to build up a church that dares not go against God's truth.

Men have so long associated sanctity with forms and prayers and so little with holy living, that when a man does n't pray they think he is not religious, no matter how well his every day's work may be done. But a man's prayer-meeting record counts for little if his workshop record can not match it. And I hope this church will make men brave enough to leave unsaid prayers that are no longer helps to true piety; pious enough to stop praying when the time has come.

O friends, bring here all your great faith and all your truth, your aspirations and your hopes, and help us put them into words which our children will love, not only because we say them, but because they are the highest truths, and if the day comes when all our prayers are hushed upon our lips by the revelation of a wisdom and love so near that it would seem sacrilege to pray, may our tender, loving and faithful doing teach men that religion is just beginning to live.

Here shall the word neighbor get new meaning.

The word friend be learned anew.

Here, O, dare we hope it, strenght shall be given us all to follow the last Messiah, Truth, though it call us away from dearest ties.

This church says: "Do your own thinking. No council, no synod, no creed shall decide for you. Search for the inner light, ever calling from to-day's ease to a new country to-morrow."

Every new revelation a more rigid law exacting obedience.

It may not be then, that here we shall ever bow before the symbols of the broken body and spilt blood of the crucified Savior, but here may his little ones be fed, the naked clothed, the sick touched with divine healing.

Prisoners of superstition visited by the liberating light. Thus we merit the Master's commendation "Inasmuch as ye did it unto the least of these ye did it unto me."

The walls of such a church are not raised to separate from the world, but only to conserve and intensify the warmth of love.

THE Semite has sought to preserve the principle of authority in the divine; the Aryan, that of development in the human. Only the maturer reason of man could learn the true meaning of both these principles and their unity in Universal Religion.—*Samuel Johnson.*

LAMENT not the departure of whoever can act with more power elsewhere! Doubtless men and ministers are sometimes misplaced. Had I any voice in the church, I would recommend the custom in war of an exchange of prisoners.—*C. A. Bartol.*

IF spiritual truth could only come from right and perfect knowledge, this would have been a world of dead souls from the first till now.—*Henry Morley.*

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

King's Chapel Sermons. By A. P. Peabody, D. D., LL. D. Houghton, Mifflin & Co., 1891.

This volume of twenty-eight discourses is an excellent example of Unitarian preaching of the older school uttered in the newer times. They are practical, but Scriptural and evangelical. To many they will be a pleasant memorial of a preacher widely loved. At the same time, as sermons, there seems little in them of forceful thought or originality of illustration, to carry them beyond the lives of those who heard them as they fell from the lips of the author. This, however, is but to say that few preachers in any century speak to more than their own generation. Of all literature sermons are the most ephemeral product It is much if they serve their day.

Dr. Peabody sometimes likes, even in a sermon, to make a statement which sounds like a paradox. Such an utterance would be very likely to fix the attention of his audience. In his third sermon he begins thus: "To me the most impressive word in the Bible is the 'therefore' in the last verse of the fifteenth chapter of St. Paul's First Epistle to the Corinthians." A little further on he says, "'Therefore' is the most important word, the one fundamental idea in religion and in ethics."

Speaking of the futility of doctrinal tests in determining the Christian life, he says, "Indeed, were I to look at this moment for those who impress me as nearest to their Lord, I should be carried where I have the least dogmatic sympathy."

"I know not but that the triune formula may be more true to the philosophy of the divine than my more simple conception: but neither of them has a therefore." "Morality never has subsisted, and never will subsist, without religion;" and his idea of religion is bound up with Christ. Without "God in Christ" we know no God except "the unconscious forces of nature."

In regard to the resurrection of Jesus he declares, "My belief in its actual occurrence has been greatly strengthened by Baur, Strauss and Renan, the three foremost among the skeptical critics of the New Testament." Referring to the influence of contemporary conditions he says, "Christ alone took nothing from his surroundings." In other words, we have in Jesus, *God*—"all of God that can be incarnate, all of God that we can fully comprehend."

The sermon on "Nehemiah" he begins in this way: "'I consulted with myself'—the best counsellor that he could have had this side of heaven. Between Moses and Christ Nehemiah is by far the greatest personage in Hebrew history." He is not very tender toward Old Testament views of God. "The Hebrews had before them the image of Moses killing the Egyptian and hiding him in the sand, of Samuel hewing Agag in pieces, of Elisha cursing the rude boys that laughed at his bald head," and the common idea of Jehovah made him not above authorizing such things.

Dr. Peabody's views of David are worthy of Ingersoll. Speaking of Jesus and David he says: "Two more unlike persons can hardly be found in the world's history—the one a more than half savage tyrant, who, if in spasms of remorse and devout feeling he indeed wrote those glorious lyrics which bear his name yet may have had some other authorship, still even in some of these, blended imprecation with thanksgiving, and who disgraced his throne by lust and murder; the other, one whose whole life-record may be comprised in two entries, 'He did always the things that pleased God,' and 'He went about doing good.' If there is anything valid in the law of heredity, the twenty-eight generations that intervened between the ancestor and the descendant were none too many."

He thinks that "until Christianity can make a better show of itself, the missionaries can effect very little." "I have always felt great respect, as for a truly Christian soul, for a former emperor of China who banished the missionaries, saying, 'Wherever these Christians come, they whiten the soil with dead men's bones.'" At the same time he maintains that anything deserving the name is *Christian morality*—there can be "no other morality." L.

The Co-operative Commonwealth. An Exposition of Socialism. By Laurence Gronlund. A Revised and Enlarged Edition. Boston: Lee & Shepard. Paper, 50 cents. *Our Destiny.* The Influence of Nationalism on Morals and Religion. An Essay in Ethics. Same as preceding.

Our author has two qualifications for his task, an enthusiastic desire to improve the world and the most unreserved confidence in the adequacy of his gospel to effect that improvement. If there could have been added greater clearness and discrimination in the use of terms, a more intimate acquaintance with opposing views and a recognition of the possibility of being a Nationalist without being either a knave or a fool, these books would have been more attractive and instructive. Mr. Herbert Spencer comes in for a large share of Mr. Gronlund's criticisms, and is treated throughout in a very cavalier fashion. One might, however, forgive the superciliousness if it were associated with a more obvious comprehension of Mr. Spencer's theories. It is to be hoped that some future edition will contain specific references to Mr. Spencer's works so that the reader can more easily find at first hand the authority for such statements as these: "He (Mr. Spencer) virtually teaches, 'Do not try to do anything at all; it is simply folly. In the first place you can not do anything; and, next, any effort on your part is unnecessary; if you only let things alone, they will come out all right of themselves sometime in the far distant future.'" "We can not, as Spencer seems to want to have it, fold our hands and await events." "Natural evolution" is "the only one that Spencer seems to recognize." These characterizations of Mr. Spencer's philosophy as being a form of quietism will seem a little novel to a person who has read his books. Take, for instance, the magnificent section with which he closes his discussion of the Unknowable in his "First Principles." And any one familiar with his "Data of Ethics" will be somewhat puzzled over the assertion that in his view "we are a crowd of monads, each governed by independent, inherent laws, and that we have come into this life each for the sake of himself."

Mr. Gronlund makes a very clear distinction between the state and the government. The former is the "collectivity," the social organism, to which every individual must in the nature of the case belong. But he immediately ignores the distinction and talks about the state expressing "its" will, when he obviously means not all the people, but the government or that portion of the people who are at the time in sympathy with the government. Thus he endorses the Swiss Referendum as a proper bit of machinery for the Co-operative Commonwealth. But the Referendum is only an expedient by which the majority of the voters are able to express their will and compel the rest of "the state" to submit. In one place he tells us that under the new *regime* "dependence on individuals and on their pleasure will consequently cease; while all without exception will equally depend on the impersonal collectivity." And again he instances as a foretaste of the coming Socialism the fact that "the state is already becoming a very practical power among us in the regulation of industry and in assuming what have hitherto been regarded as private functions." Now what it is that runs our governments as at present constituted we all very well know. And it is no "impersonal collectivity," but a circle of individuals, possibly a majority of the whole people, more probably a minority, who get hold of the governmental machinery and execute their personal wishes.

As Nationalism is commonly associated with the scheme outlined in "Looking Backward," it is but fair to both parties to keep in mind that Mr. Gronlund differs from Mr. Bellamy in some important particulars. He does not endorse the policy of giving all citizens equal wages, and would have all appointments made from below.

H. D. M.

THE third number of the *International Journal of Ethics* (quarterly) is before us, and presents the same high character in the table of contents as the previous numbers. The first article is by Leslie Stephen on "Social Equality," a lecture delivered before the ethical societies of London and Cambridge last year, in which the writer discusses the true relation between justice and equality. The revolutionary demand for equality does not meet the question entirely, being rather a protest against artificial inequality; and the individualists make a demand for equality that does not sufficiently take into account natural differences inherent in the social structure. Mr. Stephen sees no remedy for existing evils, but the long, slow cure to be wrought by general education. "The Religious Element in Ethical Codes" forms the subject of a learned and interesting essay by Prof. C. H. Toy. Prof. G. Von Gizycki discusses "The Right Final Aim of Life," which he defines as the advancement of the universal happiness of mankind. "The Moral Philosopher and the Moral Life," by Prof. William James, is an essay lately read by him before the Philosophical Club of Yale University. Prof. Simon N. Patten writes on "Another View of the Ethics of Land Tenure." Clara E. Collet on "Moral Tales," in which she disputes the general theory that children dislike stories with morals; and pronounces Maria Edgeworth the most truly democratic of moral writers, holding to the same moral standards for all classes. This number of the *Journal* contains the announcement of the "School of Applied Ethics," to open in July somewhere in New England or New York, of which we shall try to speak further at some future time.

MR. B. F. UNDERWOOD will lecture in Union City April 18, 19 and 20. These will make twelve lectures he has given there since last June. One of the above dates will be filled with a lecture on the "Origin, History and Teachings of Unitarianism," which he has been especially requested to speak on.

The Genius of Galilee.

A historical novel by ANSON URIEL HANCOCK, depicting the life and times of Jesus from the standpoint of modern thought and criticism.

Chicago Times:—Mr. Hancock's book is an elaborate attempt to show that a real career, upon which has been built the superstructure of common Christian belief, might have been lived without violating any natural law as we now know it, and without involving any occasion for supposing conscious imposture on the part of any one. . . . . Considered as a book with the purpose hereinbefore indicated, it is one of great ingenuity, of keen insight, of much breadth and genuine force.

The Arena:—Written by a broad-minded liberal thinker, who, though profoundly religious (in the true acceptance of the word) is not blind to the facts which recent research and scientific discoveries have disclosed. Part of the scenes are laid in Rome, although the opening and closing chapters are in Palestine. The book as a story is very interesting and will be read with delight by thousands.

Pittsburg Times:—A companion piece for Wallace's "Ben Hur" is Hancock's "Genius of Galilee." In these two books are set forth the two points of view from which the forces of opposing thought are approaching Christianity—the one accepting the letter of Scripture, the other reducing the whole story to a basis of pure naturalism, around which during the first century and a half of our era there gathered a mass of legend and Alexandrian speculation. Between the points of view there is no place for any harmonizing process such as that which Dr. Briggs has set up, according to which the Scripture is divine, but only in its concepts. Newman said there was no medium between Atheism and Catholicism: so these writers teach that there is no medium between perfect inspiration and pure naturalism.

Rochester Union and Advertiser:—In the epilogue of the book are traces of skeptical, or at least, decidedly monotheistic and anti-trinitarian views. Such conclusions will antagonize one class of readers and please others. Of the story and description, however, it may be said that is simple, graceful and attractive.

San Francisco Morning Call:—This is the time that religious novels are on the increase, and there is no telling how far the taste for this class of literature may be carried. In this work, however, the author, who has shown himself a close student of the Bible, has presented a story that is profoundly interesting, and will be read by many who have a desire for a more complete one than can be obtained by the average reader from the verses in the holy book. The author has divided his novel into six books. In one he traces the career of Jesus of Nazareth, in another he treats of Cæsar and Rome, in another he presents the habits of the Galilean world and the ancient history of the Jews. In the others he tells the story of Sarah, of Lydia, of Egmond and other characters, historical and otherwise. The book does not appear to have been written in the interest of any sect, but on the contrary, seems to be the work of one who is entirely free from bias. It is a book that cannot fail to have a good influence.

Cloth 12mo., 507 pages; $1.50, postpaid.

CHARLES H. KERR & CO., Publishers,

175 DEARBORN STREET, CHICAGO.

Notes from the Field.

The Rock River Circle:—This organization had its origin in a P. O. M. meeting in the study of Rev. Judson Fisher, the second year of his pastorate at Sheffield. Delegates were present at Geneseo, where the formal organization was effected, from Chicago, Davenport, Iowa City, Moline, Sheffield and Princeton. Rev. L. J. Duncan, of Sheffield, was elected president; Mrs. Richardson, of Princeton, secretary. A most reverent and uplifting devotional meeting preceded an able discourse by Mr. York, of Moline, on "The Needs of the Liberal Sunday-school," which called out a fine discussion.

I. The first *need* is the cultivation of the religious nature. The lack of the spirit of worship in many of our liberal gatherings, was deplored. Absolute pure morality has put man before God. The teaching of morality by Liberal religion, is good for our bodies, but the religious element is needed for our souls.

II. Our Deficient Methods were also spoken of. Liberal thought seems to do most good and show greatest results where combined with orthodox methods. Instances were cited in the work of Prof. Swing, Dr. Thomas and others.

III. Liberal Sunday-schools are character building. The divine philosophy of life should be taught and impressed upon the mind of the child as the most important study. It shall be a place where the child is put under the power of ideas, not facts as much as principles. Sunday-schools are not day schools.

IV. The object of Sunday-schools is to train up the child to the work of the church. In orthodox Sunday-schools but three per cent of the pupils graduate into the church. What is the per cent in the Unitarian Sunday-school?

V. Means used in Sunday-schools:

1. Organization. The difference between Whitefield and Wesley lay in the superior power of Wesley as an organizer.

2. Choice of officers. Let the person be fitted to the office; never the office to the person.

3. Distribution of duties. Power of interesting children.

4. Qualification of teacher in character, competency, influence, faithfulness, punctuality, resources.

5. Love of Liberal Faith.

6. Literature of the Sunday-school, including helps to teachers and scholars.

7. Religious and Moral Teaching.—Discussion opened by Miss Morgan, of Davenport, on lesson papers as published in UNITY. She felt them entirely beyond the comprehension of her class of ten years old pupils. Mr. Judy thought the sum total of the work for the year in these lesson papers good, though only foundation work. Mr. Duncan opposed lesson leaves in the hands of children—feeling they were destroyers of thought and originality in their minds. He insisted upon faithful attendance at teachers' meeting—careful preparation. Mrs. Palmer, of Geneseo, gave her experience as teacher of the infant class. She uses a Primer with good results. Mr. Vedder opposed "parrot work" and would use same methods as in public schools. Mr. Judy wanted twelve lessons upon the parables, and some one else suggested that Mr. Judy prepare and publish such a course. The Sunday-school is the *forge* of the church. The test of the minister of to-day is found here. The Liberal churches of to-day are the pioneers of the religious thought of the world. The usual difficult problem is the forging of the faith so it can be presented clearly to the minds of the children. Mr. Minnick urged the good results to follow the use of Mr. Maxson's lessons through their suggestiveness, also commended Mr. Savage's catechism. Mr. Judy referred to the first point of Mr. York's paper about the spirit of devotion; Messrs. York, Judy, Duncan, and Mrs. Richardson, speaking also.

The afternoon session was opened with an informal talk by Mr. Duncan on "The Liberal Missionary Work of the West." It is a great field, and we are not all agreed as to the work to be done and the methods to be employed, but waiving all discussion of these questions we will present the machinery and the proposed machinery: 1. The A. U. A. with its funds, etc. 2. The Western Conference with its struggles, etc. The mooted question of whether it were better to have one treasury, or divide the fund as now. The assistant organizations of the Women's Conference and S. S. Soc'y. 3. The State and other local conferences. 4. Advisory Board.

The P. O. M. work is probably the most effective now being done in the west. Society is now being honey-combed with the sentiments of liberal religion. This needs to be welded together into something more than can be gained by the written word alone. Sunday Circles and the Church of the Isolated help in this. The greatest need now seems to be *religion*, the spread of the gospel where it is so much needed. Another important need is money. Mr. Judy opened the discussion by citing the examples of the most successful and earnest church buildings in the West. Many churches help others before they are fully on their own feet. These churches are examples of the daring faith. No church is truly self-supporting that does not *help* support some less fortunate church. No church can live by itself. No denomination can grow alone. The missionary meeting is the life of the church. Mr. Forbush said, Where to begin and where to end is a query. Systematic benevolence is one question. There are *no* systematic contributions to missionary work in our churches. Church work should be conducted on business principles, not haphazard. We do not know our power. We have not only not tried to spread ourselves, but have not tried to spread our gospel. Scatter the seed, nurse the mission church until it can stand on its feet and work for itself. The world lies before us as a denomination. The fields are white for the harvest, but the reapers are not ready, and the fowls of the air may gather much of the harvest. Mr. Jones said, "Missionary" and "missionary work," are, as Theodore Parker said, *damaged* words, words that to many have a meaning foreign to our thought; but let these words have to us a certain reinforcing and inspiring meaning. There is the suffering of unclothed minds, the barrenness of unfed lives. We need the help of science. The modesty and humiliation of the people who pay small sums is a great drawback to our missionary work. Don't be ashamed to give the one dollar you can give. The constant accumulation of mites is what counts. Don't talk about missionary work as though it were charity. It is honest, honorable work. Put the plain duty to the folks right before you. The trusteeship we hold is a sacred trust for the good of needy ones. Make your plea boldly for this work.

Mr. York said, The great mass of Presbyterians give one-third of one cent per day for each church member. What proportion do we give? We have scattered seed long enough. Now is time for organization. Our thoughts permeate all the great quarterlies and monthlies; the secular press prints our sermons, and helps educate the masses in trials for heresy.

Mr. Minnick asked, What are our theological schools doing to educate men for our work? Where are the young men from our homes? Are our ministers urging young men to enter the ministry?

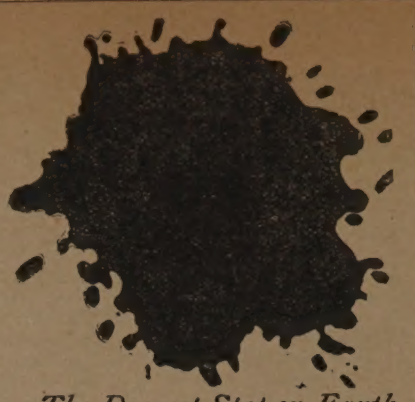
Mr. Morse, of Iowa City, lately from the Congregational church, spoke of the systematic missionary work of the Congregational church as probably more perfect than that of any other denomination; no matter how small the church, it *must* give to the general work.

Rabbi Freuder of Davenport, spoke of the lack of missionary activity among the Jews. They have no proselyting in the orthodox sense of the term. If it were not for the Unitarian church the Jews could make converts. *All* good Jews are Unitarians. The latter should establish missions for the converting of Jews. The methods of raising money in many churches are demoralizing. We should work for a united humanity, cultivate, as George Eliot says, "other worldliness." Moses never promised his people a corner lot in heaven. A Jew's advice to you is, "Be more aggressive. Take up more the cause of the poor, and work more for the mass of humanity." In all important matters *all* churches are Unitarian. The Jew and the Liberal are advancing on the same lines.

The Circle then adjourned, closing one of its most interesting and successful meetings.

VICTORIA M. RICHARDSON, *Sec'y.*

New York.—The April meeting of the New York League was held on the 3d inst., at Unity church, Brooklyn. The usual business preliminaries were varied by substituting for the report of the Philanthropic Committee an interesting paper by Miss Merrill, of Boston, entitled, "What Work can Women do in the Ministry?" Miss Merrill proved this field of woman's work was large, by a most graphic and interesting account of her own church life and work in a friendly little Boston chapel, which aimed at and succeeded in being church, home, friend and club combined. The regular subject for the day was Religious Observances: 1. The church. 2. Why should it claim our loyalty, and what should its characteristics be in order to command our allegiance? 3. The value of usages which have been called "Religious Observances." 4. Do our mourning customs express our faith? 5. The true relation of form to spirit. Mrs. Leslie, of Philadelphia, gave the first paper. Its keynote was the importance of early fostering the growth of the spiritual in children. This was most naturally accomplished in the church, whither the little ones should be taken when young. Religious observances would thus become dear to them through lifelong associations, softening in later years whatever negative criticism invaded their beliefs. Mrs. Anna W. Longstreet, also of Philadelphia, read a paper on the "Church," and Mrs. B. Ward Dix most delicately and gracefully treated the most difficult of the topics, "Do our Mourning Customs Express our Faith?" It is needless to quote Mrs. Dix. There can be but one answer to this question and those allied to it, and this answer every healthy-minded, sunny-hearted Unitarian woman knows. The meeting adjourned after the box lunches were disposed of.



The Dearest Spot on Earth is the spot that's washed out *without Pearline.* It costs in clothes, in the rubbing and scrubbing that wears them out quickly; it takes twice the time, and double the labor. It's expensive washing before you get through with it—and the cost comes home to *you*, no matter who does the work.

Pearline saves money by saving work, wear, and time. It hurts nothing; washes and cleans everything. It costs no more than common soap, but it does more. It's cheap to begin with—but it's cheapest in the end.

Beware of imitations of Pearline which are being peddled from door to door.
196 JAMES PYLE, N.Y.

Western Unitarian Anniversaries.—The Western Unitarian Anniversaries will be held in the Third Unitarian Church, Chicago, May 12–14. The programme of the Western Conference is nearly ready for publication. Rev. Mary A. Safford of Sioux City, is expected to preach the Conference sermon. The first devotional meeting will be led by Rev. W. C. Gannett, of Rochester, New York. Papers and addresses are expected by Rev. John C. Learned, of St Louis, Rev. Elinor E. Gordon, of Sioux City, Rev. W. W. Fenn, of Mass., Rev. John H. Clifford of Germantown, Rev. A. J. Canfield, of Chicago, Rev. Howard MacQueary, of Canton, Ohio, Rev. Henry D. Maxson, of Menomonie, Rev. H. T. Root, of Hinsdale, Rev. Mila F. Tupper, of Grand Rapids, Rev. Chas. F. Bradley, of Quincy, Rev. Dr. Townsend, of Pittsburg, Rev. Augusta Chapin of Oak Park, Rev. Dr. Kerr, of Rockford, Rev. Paul R. Frothingham, of New Bedford, Mass., Rev. Joseph Stoltz, a Chicago Rabbi, and Mr. W. L. Sheldon, of the Ethical Society of St. Louis. Among the subjects to be presented are The General Missionary Work throughout the Conference limits, the Sunday-School, the Social Equlibrium, how secure and preserve it, the Spiritual America, the Power of our Liberal Faith and the coming Synthesis of Religion. The friends of the conference throughout the West and East, it is hoped, are planning to be present. The Sunday School Society will have its usual place on the programme of exercises for the week and will present further plans concerning the six years' course of study. The meeting of the Women's Conference will be attended with unusual interest, because of the discussion of questions vital to the existence of that body. Let every church see that its minister and delegates come up to Chicago May 12, and make the Anniversary week of 1891 an occasion of general rejoicing and renewal of hope and faith and courage.

Boston.—Rev. Edw. E. Hale, during his absence from Boston, has almost daily preached, or read extracts from his books or addressed some assembly. He filled a place in several lecture courses in the large California towns and is now personally known in the towns and villages of the Pacific coast.

—The "Children's Mission to Children" now accommodates forty older and thirty-five younger orphans, and takes in charge about three hundred and fifty children during a year, procuring permanent homes in country families for most of them.

—The church and church property, known as Morgan chapel, recently bequeathed for joint management to the Unitarians and Methodists, to be controlled by the former under a Methodist minister, has, after a trial of five years, been passed over to the entire management of the Methodist conference, with an annual aid of a thousand dollars given by the "Benevolent Fraternity of Unitarian Churches."

—Rev. Geo. L. Perin, who left the Shawmut Avenue Universalist Society to preach in Japan, already reports good work down there, good native helpers enlisted for life, and much promise of spreading liberal Christianity in many parts of Japan.

—Rev. Arthur M. Knapp has arrived home from Japan in apparent good health. He is daily cordially greeted by old friends in the A. U. A. rooms.

—Rev. William I. Lawrence, of Dorchester, is appointed the successor of Mr. Knapp in Japan.

—At the Monday Club the topic "The other side of Socialism and the Salvation Army schemes" will be discussed by Rev. Geo. W. Cooke and others.

—At the Unitarian Club, Rev. Jacob A. Riis will tell "How the other half live" and will illustrate his lecture by pictures.

Chicago, Ill.—The Eighth Annual of All Souls Church is before us,—a compact little volume of one hundred pages. Fifty pages of the book are devoted to official reports of the various church activities. The "Outline for 1891" announces some church activity planned for almost every day in the year. The church is open daily (except Sunday) from 8 A. M. to 9 P. M., "for rest, work, consultation, reading and meditation." It goes without saying that it is open every Sunday for preaching and Sunday-school. The parish library, containing a thousand volumes, is open at a certain hour every day (except Sunday) for the drawing of books. This church has subscribed $7,520 to the Endowment Fund of the Western Unitarian Conference, and appeals to its friends to make it ten thousand dollars. Twenty-two pages of the Annual are devoted to a general directory of Unitarian churches in and about Chicago, of Unitarian organizations east and west and a full list of officers and members of All Souls Church, Sunday School and Unity Club. The parish list, exclusive of Sunday-school and Unity Club, contains 587 names. The closing pages give one of the pastor's sermons, entitled "A Dinner of Herbs." The frontispiece gives an interior view of the audience room of the church as arranged for a New Year's reception and the inside of the last page of cover bears a handsome print of the church exterior. This Annual is an instructive manual in applied religion.

Seattle, Wash.—The First Unitarian Society of Seattle has issued a Year Book of thirty pages, which contains full reports from the various branches of church work and a parish list giving names and residences of 159 persons "who have shown an active interest in the work of the church." Judging from the reports of the trustees, the treasurer, the Women's Auxiliary Society, the Parish Union, the Sunday-school and other committees, the society is earnest, united and prosperous. Three things are set down as among its "future hopes and aims": 1. To get a pastor; 2. To get new hymn and service books; 3. To promote and sustain the moral, intellectual and social life of the society by upholding the greatest efficiency of our existing organizations by giving both time and money. Mr. Joseph Shippen, formerly of Chicago, is President of the Board of Trustees and Vice-President of the Parish Union.

Weirs, N. H.—The annual Unitarian Grove meeting will be held at The Weirs, N. H., July 26 to August 2d inclusive. Sermons, essays, lectures and addresses will be given through the week, by the ablest speakers who can be secured, both ministers and laymen. There will also be conference meetings, praise meetings, social gatherings and a few carefully planned recreations—including, on Monday, August 3, a grand excursion among the White mountains, at greatly reduced rates. The primary object of the meeting is to stimulate the religious life and aid the practical work of liberal churches and people. A special invitation is extended to any who may desire to acquaint themselves with Unitarian ideas, hopes and practical aims. A complete programme will be issued about July 1, or earlier if possible.

HOWARD B. PAYNE,
Secretary Grove Meeting Com.

St. Paul, Minn.—On Sunday evening, April 12, Rev. S. M. Crothers, pastor of Unity Church, began a series of lectures on the reformation of the nineteenth century. The topics announced are as follows: Sunday evening, April 12, "The State of Religion at the Beginning of the Century." Sunday evening, April 19, "Channing and the New Spirit." Sunday evening, April 26, "The 'New Learning' of the Nineteenth Century." Sunday evening, May 3, "The Religion of Our Poets." Sunday evening, May 10, "The New Orthodoxy." Sunday evening, May 17, "The Future of Religion."

Minneapolis, Minn.—Rev. S. W. Sample, of the People's church, recently discussed the spirit of dogmatism in religious beliefs, taking for his subject, "The Too Short Bed." Among other things, he said, "We believe that no noble man is ever lost, and that no ignoble, selfish man is ever saved. We believe in God more than the old creeds will allow us. We do not believe in endless torment simply because we believe in God."

Salem, Ore.—We have received a circular containing an address by Rev. H. H. Brown, of the Unitarian Church, delivered March 21, at the funeral services of George Scoville, a Salem fireman. The address is a tender tribute to the departed and is published by "The Friends of the Tiger Engine Company," Salem, Oregon.

(*Continued on next page.*)

The Home.

Helps to High Living.

Sun.—Death is the dropping of the flower that the fruit may swell.

Mon.—The universe is God's because He loves.

Tues.—The truest self-respect is not to think of self.

Wed.—Suffering is a part of the divine idea.

Thurs.—Reason can tell how love affects us, but can not tell what love is.

Fri.—The world is so fruitful that we can hardly even blunder without bringing forth some good.

Sat.—God never gives *us* the light which our children need. He gives it to them.

*Home Dedication Hymn.

I dreamed of Paradise,—and still,
Though sun lay soft on vale and hill,
And trees were green, and rivers bright,
The one dear thing that made delight,
By sun or stars or Eden weather,
Was just that we two were together.

I dreamed of Heaven,—and God was near,
The angels trod the shining sphere,
And each was beautiful; the days
Were choral work, were choral praise;
And yet in Heaven's far-shining weather,
The best was still,—we were together!

I woke—and found my dream was true,
That happy dream of me and you;
For Eden, Heaven, no need to roam,
The foretaste of it all is *Home.*
Where you and I through this world's weather
Still work and thank and praise together:

Together weave from love a nest
For all that's good and sweet and blest
To brood in, till it come a face,
A soul, a voice, a child's embrace,—
And then what peace of Bethlehem weather!
What songs as we go on together!

Together greet life's solemn real,
Together own one glad ideal,
Together laugh, together ache,
And think one thought—"each other's sake,"
And hope one hope—in new-world weather,
To still go on, and go together.

—*W. C. Gannett.*

The Monks' Bird Allegory.

The monkish chronicles of the early ages of Christianity wrapped the truths which they wished to teach, in quaint allegories, to attract their heathen readers. One of these fables may interest Americans. It is as true in significance as it was in the days of the Cæsars.

A flock of birds mysteriously appeared one day in a city out of a clear sky, and sought refuge in all manner of strange hiding places.

One flew into a bare stone cell, where it died of starvation; another into the gaping throat of a wild boar, and was stifled by fat; a third was placed by a princess in a beautiful cage. At first she counted the bird as her chief treasure, and fed and cherished it. Then she began to decorate the cage with gold and jewels, and forgot its inmate, until one day she found it starved and dead.

But another took refuge in the breast of a woman so poor that she had only rags to keep her warm, and crusts to eat. The bird was her only happiness.

When the winter night came, a call sounded from the sky for the birds to return. There was but one of them yet living. It flew from the breast of a poor woman who lay frozen to death by the roadside, and heaven opened to take it in.

The allegory needs no interpretation.

As we walk along the street to-day and look into the faces of the passers-by, we can read the story of the bird from heaven which was given to each one of them at birth. In that man's breast it died of cold; in this it was stifled by swinish appetites; that woman's body is a beautiful cage which she so loves to adorn that she altogether forgets its holy tenant.

*Written for the dedication of the home of Mr. and Mrs. Jas. P. Gardner, Feb. 27.

But there are men and women who meet us every day, whose every word and action are fragments of harmony from the divine dweller in their hearts. —*Youth's Companion.*

A Wise Dog.

A flock of sheep blocked up the entrance to a bridge spanning Mill Creek, near Chester Park, Ohio. A large shepherd dog had been trying to induce the sheep to cross the bridge, but they were suspicious and held back. Presently the dog, discouraged at his unsuccessful effort to drive them, leaped upon the backs of the sheep, which, in their crowded condition, looked like one woolly floor, ran along to the bridge entrance, leaped upon the floor, and, seizing in his mouth the neck of one of the ewes, dragged her along on to the bridge. Once on the floor of the bridge the old ewe's suspicions were allayed, and she trotted on across followed by the whole flock, while the dog stepped to one side, let them all pass and then trotted along behind.—*Humane Appeal.*

Babies in California.

"At one time a woman could hardly walk through the streets of San Francisco without having every one pause to gaze on her; and a child was so rare that once, in a theater in the same city, where a woman had taken her infant, when it began to cry, just as the orchestra began to play, a man cried out, 'Stop those fiddles and let the baby cry. I haven't heard such a sound for ten years.' The audience applauded this sentiment, the orchestra stopped and the baby continued its performance amid unbounded enthusiasm.

(*Continued from page 62.*)

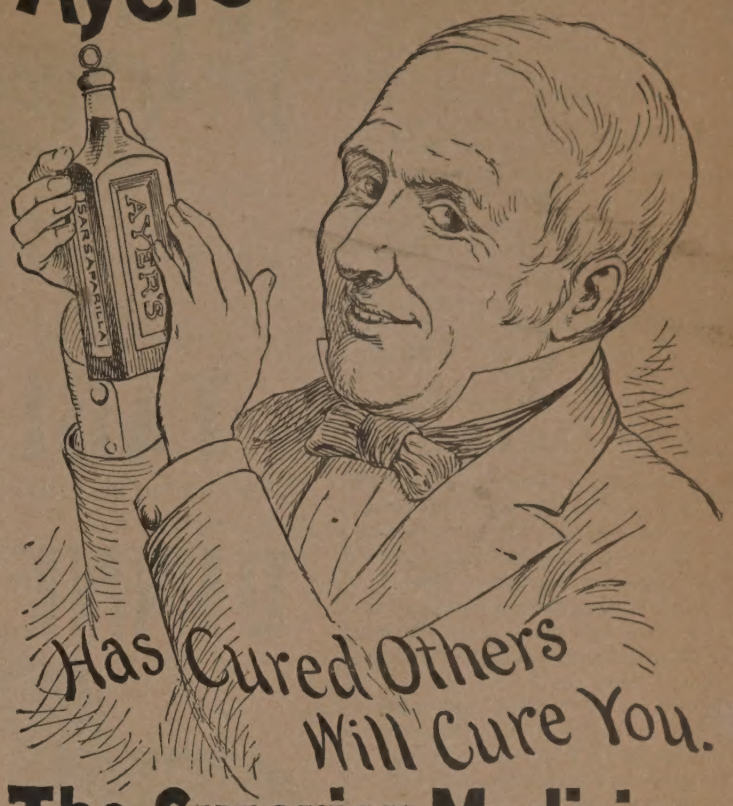
New Light.—The Chicago papers inform us that Rev. A. K. Glover, formerly of Grand Haven, Mich., lectured on the evening of the 10th, at the Episcopal Cathedral, corner of Peoria Street and Washington Boulevard, on "Unitarianism to Trinitarianism." Mr. Glover came from the east, some two years ago, with the backing of the American Unitarian Association, to take charge of the Unitarian church in Grand Haven, Mich. He resigned that charge in October last to take a Professorship in a school or college at Evansville, Ind. During this time his mind has received such enlightenment that he is now able to declare, as reported in his lecture at the Cathedral, that "Christ had founded one kind of religion and nothing else. That was the Episcopalian, and that 'Unity was dethroned' by science and government. Trinity was sustained by both." It is sometimes difficult to account for the rapid changes which take place in men's convictions, but the only course open to an honest man is to follow the light that is given. Mr. Glover, after his Unitarian experiences, will no doubt now feel the comfort of being one of the majority.

Sioux City, Iowa.—Easter Sunday was a day to be remembered in Unity Church, Sioux City. The church was bright with flowers and happy faces and the pastor spoke fitting words from the text, "Lay hold on eternal life." At the close of the service eighteen new members were added to the church. In the evening a memorial service was held "for those who had passed away during the year, not only from the dear church home, but from the larger household of faith." In the Sunday-school the spring festival was observed by the presentation of a chrysanthemum plant by the pastors to each pupil in the intermediate department, who promised to take care of it until Harvest Sunday in October. The busy workers of the H. H. club made the pupils of the primary department happy with the gift of an Easter egg to each little one.

Des Moines, Iowa.—The spring session of the Iowa Unitarian Conference will be held in Des Moines, April 21, 22, 23. The programme is being arranged and Miss Hultin sends word that it will be announced in a few days. A general rally of the liberal workers of the State is very much desired.

Chattanooga, Tenn.—The sixth annual meeting of the Southern Conference of Unitarian and other Christian churches will be held in Chattanooga, April 29, 30. The new church will be dedicated on the evening of the 29th.

Ayer's Sarsaparilla



Has Cured Others
Will Cure You.

The Superior Medicine

"MARCH to search, APRIL to try, MAY to tell if you live or die." So runs the old adage. But if you take AYER'S Sarsaparilla during the months of March and April, the result in May will be all you could desire. To overcome the ailments peculiar to Spring, purify and invigorate the blood by the use of AYER'S Sarsaparilla. All who make use of THIS as their Spring medicine need have no fear of That Tired Feeling, Indigestion, Headache, Pains in the Back and Limbs, Feverishness, and other disagreeable symptoms so prevalent at this period of the year. For the young, the old, the middle-aged—for all—AYER'S Sarsaparilla is the SUPERIOR MEDICINE FOR SPRING. Be particular that your druggist gives you AYER'S Sarsaparilla. IT CURES OTHERS AND WILL CURE YOU.

EVERY WATERPROOF COLLAR OR CUFF
THAT CAN BE RELIED ON
BE UP TO THE MARK
Not to Split!
Not to Discolor!
BEARS THIS MARK.

TRADE CELLULOID MARK.

NEEDS NO LAUNDERING. CAN BE WIPED CLEAN IN A MOMENT.
THE ONLY LINEN-LINED WATERPROOF COLLAR IN THE MARKET.

Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

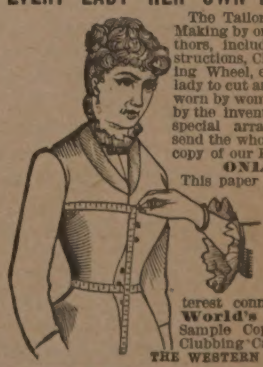
SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES
Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. *Avoid substitutions offered.*

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY,
VAN DUZEN & TIFT, Cincinnati, O.

EVERY LADY HER OWN DRESSMAKER.



The Tailor System of Dress Making by one of the best authors, including Book of Instructions, Charts, Double Trasing Wheel, etc., enabling any lady to cut and fit any garment worn by woman or child, is sold by the inventor at $7.50. By a special arrangement we can send the whole by mail with a copy of our Paper one year for ONLY $1.00.
This paper gives information of all Government Lands, and of each State and Territory with fine illustrations, also cuts of all structures and everything of interest connected with the World's Fair of 1893. Sample Copy and 100 Page Clubbing Catalogue 10 Cents.
THE WESTERN WORLD, Chicago.

EVERY LADY 75c. for 20c.

Who sends us 20 cents and the names and addresses of 10 lady friends who love to read, will receive THE YOUNG LADIES' BAZAR, a 16-page Monthly, full of beautiful pictures, charming stories, fashion notes, household doings, fancy work, etc., EIGHT MONTHS FREE. Don't miss this rare chance, as this is the best, cheapest and prettiest Family and Ladies' Magazine published. For 20 cents extra (40 cents in all) we will send you, postpaid, a large NEW and LATEST FASHION CATALOGUE (size, 13x15 inches), consisting over 2,000 illustrated designs—standard, moderate and extreme—for Ladies', Misses' and Children's Garments. This is the largest, most stylish and reliable Fashion Book in the United States. We make this liberal offer solely to introduce our catalogue and publication into new homes. Address, THE YOUNG LADIES' BAZAR, Nos. 234 and 236 La Salle Street, Chicago, Illinois.

Announcements.

Announcement.

The last meeting of the Chicago Branch of the W. W. U. C. for the season of 1890–91, will be held Thursday, April 30th, at All Souls Church. Lunch at 12:30 P. M. The general subject for consideration will be "Jonathan Edwards." Two papers will be given,—"The Man," by Mrs. J. V. Blake; "The Theologian," Mrs. J. R. Effinger. Topics for general discussion: "Edwards on the Will," "Calvinism in New England," "The Westminster Confession and its Revision," "Can a Religion of Hope be based on a theory of Human Depravity?" "The Difference Between the Principle of Ratiocination and Reason in Religion." Members are urged to prepare themselves upon these topics.

MRS. HORACE BADGER, *Sec.*

Unity Library.

The first number of *Unity Library*, THE AURORAPHONE, is now ready and is advertised in another column. It will be mailed to any address on receipt of fifty cents. Send to us for it, or if you trade with a bookseller, ask him to get you a copy, and advise him to give us a standing order for the series: by so doing he can get the privilege of returning unsold copies.

If our readers everywhere will interest themselves in getting *Unity Library* into the bookstores, they will help establish a dotent missionary factor for the cause of liberal religion. People will often take their first installment of rationalism in a novel when they could not be induced to take it in any other way.

To readers who do not find it convenient to go to bookstores we make this special offer: for one dollar cash we will send THE AURORAPHONE at once and the next two fifty-cent numbers as soon as issued. Our plan has enlarged since the first announcement of *Unity Library*, and we now expect to issue it monthly instead of quarterly. The title and author of the second number will be announced in a week or two.

Please Look at your Label.

The address label on each copy of UNITY indicates the time to which the subscription is paid. If your date is anything earlier than April, 1891, we hope to hear from you soon. As an inducement for promptness we will send Dr. Abbot's TRUTHS FOR THE TIMES, fifty affirmations concerning Christianity and Free Religion, to all who send a dollar within a week and ask for the pamphlet.

In publishing a paper at only a dollar a year, the cost of sending out bills, and making the change of date each year in the type from which the address label is printed, is a serious item of expense. To save these items for a year we can well afford to make this ***special offer on renewal for two years:*** For two dollars and twelve cents extra for postage we will renew any subscription for two years, and send prepaid a cloth bound copy of "The Laws of Heredity," by George Williamson, a thoughtful and interesting book on an important subject. This offer is good for the month of April only, and any subscriber whose subscription is due farther back than March 1, 1891, must send the amount of arrearages due in addition to the $2.12 in order to get the book.

Remittances in currency, stamps and postal notes are at the risk of the sender unless sent by registered mail. We prefer the money orders issued by the express companies, which cost only five cents on small remittances, and are safe and convenient. Where these can not be obtained send postal orders or bank drafts. *Do not* make orders payable to UNITY or any of its editors, but to CHARLES H. KERR & Co.

BEECHAM'S PILLS cure Sick-headache.

FREE HOMES At the rate they have been going the Public Domains will all be gone in 5 years. Now is the time to secure as Rich Land as the Sun shines on at $1.25 per acre. What better could be left for Children? Where these lands are; how to get them, as well as for information of all States and Territories, send 10 cents and receive the beautiful Rand-McNally, 5 Picturesque Panorama of the United States. Address THE WESTERN WORLD, Chicago, Ill.

TEN GREAT NOVELS A guide to the best fiction. Compiled by Jenkin Lloyd Jones. 24 pages and cover. Mailed for 10 cents. Address CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Dr. Price's Baking Cream Powder.

Used in Millions of Homes—40 Years the Standard.

At this Season

When attention is directed to the Household,

Our Beautiful Lines of

TABLE CHINA

Cannot fail to elicit the greatest interest. The largest and best variety of

DINNER WARES.

Cut Glass - Ornaments - Novelties in China - Lamps, Etc.

PITKIN & BROOKS,

COR. STATE & LAKE STS., CHICAGO, ILL.

VASELINE.

FOR A ONE-DOLLAR BILL sent us by mail we will deliver, free of all charges, to any person in the United States, all of the following articles, carefully packed:

One two-ounce bottle of Pure Vaseline	10 cts
One two-ounce bottle of Vaseline Pomade	15 "
One jar of Vaseline Cold Cream	15 "
One Cake of Vaseline Camphor Ice	10 "
One Cake of Vaseline Soap, unscented	10 "
One Cake of Vaseline Soap, exquisitely scented	25 "
One two-ounce bottle of White Vaseline	25 "
	$1.10

Or for postage stamps any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation therefrom, unless labelled with our name, because you will certainly receive an imitation which has little or no value.

Chesebrough Mfg Co., 24 State St., N.Y.

How much more comfortable illness would be if home nurses only knew more of the little details that all together make so much difference in the feelings and the well-being of the patient.

There is a new book that tells the home nurse just the things she needs to know to supply the place of the "trained nurse"; how to improvise conveniences for the sick-room, how to secure good ventilation, how to arrange the room, how to prepare and serve nourishment (with a number of recipes especially suited to the sick), how to amuse invalids, how visitors should be taught to behave,—with a chapter of helpful miscellaneous suggestions.

It is neatly bound in cloth, about 120 pages, with a pretty and appropriate cover design. The title of the book is *Helps for Home Nursing*, by Irene H. Ovington. Charles H. Kerr & Co. of Chicago are the publishers, and it is for sale at the book-stores. Price 50 cents, including postage.

ILLINOIS CENTRAL RAILROAD.

BETWEEN

Chicago AND St. Louis

FREE FREE

RECLINING CHAIR CARS ON ALL TRAINS

FREE FREE

Elegant PULLMAN Buffet Sleepers on Night Trains

SEE THAT TICKETS READ VIA ILLINOIS CENTRAL R.R.

C. A. BECK, Gen'l Manager. T. J. HUDSON, Traffic Manager.

M. C. MARKHAM, Asst. Traffic Manager. A. H. HANSON, General Passenger Agent.

THE FARMERS' VOICE.

A Weekly Publication for the Great Plain People.

Interesting, entertaining and instructive, with an aim and purpose to benefit mankind. The Farmers' Voice furnishes to its readers more useful knowledge for one dollar than can be secured from any other source for three times that sum. Why do we not increase the price to two dollars per year? The answer is: We do not think two dollars for a paper within the means of ALL the people. All intelligent people are not wealthy, but intelligence is a glorious element, with which the Farmers' Voice seeks universal connection.

Fifty-two numbers for $1.00. Thirteen weeks' trial trip 25cts. Can you afford to do without it?

For club rates and commissions address

THE FARMERS' VOICE,

334 Dearborn St., Chicago, Ill.

WORLD'S FAIR PICTURES OF ALL BUILDINGS.

Full information of everything connected with the Greatest Event of all time, also description of all States and Territories, account of all Government Lands to be had at $1.25 per Acre, fine illustrations of various Industries and Interesting Scenery. A World of Information for only 25 cents a year. Sample Copy and 100-Page Catalogue containing 1,000 Clubbing Offers, 10 cts. The Guide and Hand-Book of Useful Information contains 1,000,000 Facts. Price 50 Cents, with Paper 65 Cts. THE WESTERN WORLD, Chicago, Ill.

VACATION TOUR FOR 1891. A personally conducted tour of England, Scotland, Belgium, the Rhine, Southern Germany, Switzerland and France, embracing the Wagner Music Festival at Beyreuth. Leaving New York, June 27, returning Aug. 30. Cost of tour of 65 das, $500. For particulars address, Dr. T. H. Sherwood, 1010 22d St., N. W. Washington, D. C.

Perry & Martin,

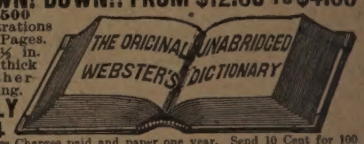
44-143 La Salle St., Chicago,

Loan Money for estates and private parties on city property at current rates.

ELLEN A. MARTIN, Attorney.

DOWN! DOWN!! FROM $12.00 TO $4.00

1500 Illustrations 1615 Pages. 8 x 10½ in. 4½ in. thick Leather Binding. ONLY $4



Express Charges paid and paper one year. Send 10 Cent for 100 page Catalogue containing 1000 offers and sample copy of Illustrated Paper. Address THE WESTERN WORLD, Chicago, Ill.

Send a Silver Dime Or eleven one-cent stamps, and we will send you by return mail a cloth-bound English Dictionary of 320 pages, containing 32,000 words and phases, and 670 small engravings. The book contains some advertisements, otherwise it could not be sold at the price, as the postage alone is four cents. We have only a limited number and desire to close them out at once. Address Charles H. Kerr & Co., 175 Dearborn St., Chicago.

FOUR TRACTS ABOUT CHRISTIANITY

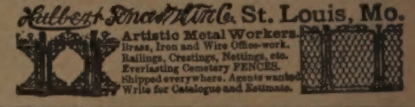
The Religion of Jesus, by H. M. Simmons, "What is it to be a Christian?" by Jenkin Lloyd Jones Parker's "Transient and Permanent" and Emerson's Divinity School Address. All for 10 cents.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

MR. KNAPP'S HOME SCHOOL, Plymouth, Mass. 12 boys. 25th year. H. B. Learned (Harv.), Head Master. Mrs. Knapp, Principal.

POWDER POINT SCHOOL. Duxbury, Mass. 22 boys. Laboratories. Frederick B. Knapp, S. B. (M. I. T.), Principal

Hulbert Bros. & Co. St. Louis, Mo. Artistic Metal Workers. Brass, Iron and Wire Office-work. Railings, Crestings, Nettings, etc. Everlasting Cemetery FENCES. Shipped everywhere. Agents wanted. Write for Catalogue and Estimate.



PENSIONS OLD CLAIMS SETTLED UNDER NEW LAW.

Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C.

TWO sample copies BOOK REVIEW sent free on receipt of 1c. stamp. LILY PUBLISHING HOUSE, 161 La Salle St, Chicago.

AGENTS WANTED both sexes. $25 to $50 per week EASILY MADE. SAMPLES FREE. Send for terms. W. C. Wilson, Kansas City, Mo.

THE WESTERN WORLD, Illustrated. Fine Engravings. Only 25 cents a year. Chicago, Ill.

Only $10

"Down With High Prices." THIS SEWING MACHINE ONLY $10!

Top Buggies, $55.00 Harness $7.50
Road Carts...10.00 Wagons, 30.00
$5.00 Family or Store Scale, 1.00
A 240-lb. Farmers' Scale.... 3.00
4000 lb. Hay or Stock Scale...40.00
Forge and Kit of Tools.....20.00
1000 other Articles at Half Price.
CHICAGO SCALE CO., Chicago, Ill.

AGENTS

For two of the best selling articles now in the market, viz.: "Childhood, its Care and Culture," by Mary Allen West, the book for mothers everywhere—and the fine aquarelle-tint picture of Miss Frances E. Willard, the most notable woman of the age. Sell on sight. Send for terms to WOM. TEMP. PUB. ASS'N, 161 La Salle St., Chicago.

WANTED

$8.00 Crayon Portrait,

Life Size, 20x24 framed. Made on approval. Send for Catalogue.

HARVEY PORTRAIT CO., 3115 Indiana Ave., Chicago.

A MAN TRAVELING BETWEEN Chicago and Denver SHOULD TAKE THE CHICAGO, ROCK ISLAND & PACIFIC

FAST VESTIBULED TRAINS, DINING CARS

VAN BUREN STREET DEPOT.

E. ST. JOHN, Gen'l Manager. JNO. SEBASTIAN, Gen'l Tkt. & Pass'r Agt.

THE GREAT ROCK ISLAND ROUTE

Only $30

ODELL DOUBLE CASE **TYPE WRITER**

It has 78 Characters, and is the only Type Writer with Check Perforator attachment. Is fast taking the lead of all Type Writers. Special terms to Ministers & S.S. Teachers. Send for circulars. Odell Type Writer Co. 85 Fifth Av. Chicago.

KINDERGARTEN, A monthly for home and school, science lessons, stories, games, occupations, etc. Invaluable for primary teachers and mothers. $1.50 a year. Sample copy 6 cents. *Special lessons for Primary Sunday Schools.* Alice B. Stockham & Co., 161 LaSalle St., Chicago.

SCHOOL GIRLS Make $100 a month, others $2,500 a year. Work night. Outfit only 10 cents. Address The Western World, Chicago, Ill.

PLAYS Dialogues, Tableaux, Speakers, for School, Club & Parlor. Best out. Catalogue free. T. S. DENISON, Chicago, Ill.